THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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TO OUR READERS.

IN issuing the first number of the eighth volume of the MILLENNIAL STAR, we feel to return our grateful acknowledgments to all our supporters for the encouragement they have afforded, and respectfully to solicit a continuance of their patronage for the support of the same, into whose hands soever the editorial department fall. We have also to express our gratitude to our Heavenly Father for being enabled to bring to a conclusion the seventh volume, which has been effected in connexion with many other cares and anxieties that have devolved upon us from time to time. When we contemplate the events that have transpired since we first read the pages of the STAR, we feel that there is an importance attached to the publication of the work, that obtains not with any publication unconnected with the kingdom of God. The years of the world, with regard to its present state, are speedily drawing to a close, whatever scepticism may be indulged upon this most important subject; while the work of the Lord, and the establishment of his kingdom upon earth becomes the great subject of interest to every one connected with the principles of eternal truth. It is by being connected with this scheme of Jehovah in restoring the authority of the holy priesthood unto man, and unveiling the great principles on which the salvation of ourselves and of our dead depends, that the STAR and similar publications have an interest and importance attached to them, which the publications of the world have not.

We trust that so long as we have the high honour and privilege of being connected with the STAR, this relationship on our part will never be forgotten. We feel no desire any longer to write or compile for the press than so long as this continues our great object—that we may be instrumental in disseminating the principles of the plan of salvation, in warning the people of the signs of the times, and in faithfully recording the great events that must form the history of the last days. In endeavouring to carry out these great objects we place a perfect reliance on the patronage and support of all faithful Saints, and trust that our labours will be appreciated, and prove of lasting benefit to the faithful by inspiring them with fresh confidence from day to day, and by encouraging them to a speedy compliance with the commandments of the Lord so necessary for their salvation.

Under the sentiments which we express do we then enter upon the labours of another volume, and sincerely pray that they may be productive of increasing interest and usefulness to all our readers.

As time progresses we feel persuaded that matters of growing importance will continually arise, and it will be evident more especially when we take into consideration the situation of the church in the wilderness. Never since the organization of the church, has the progress of events in connexion with it, failed to produce an interest that has to the people of God absorbed all others, but

we are fully convinced that the future will be productive of events and matters of interest that will throw past experience with few exceptions into the shade. It behoves us then, in the discharge of our duty, never to lose sight of the great things with which we are now, and must ultimately be, associated, and on the part of our readers we trust that the same motives will have their due and legitimate effect; then by union and combination we shall not be altogether useless in the kingdom of God.

May the Spirit of God be our guide and counsellor continually. Amen.

THOMAS WARD.

OREGON AND CALIFORNIA.

Extracted from the Narrative of an Exploring Expedition to Oregon and California, by Captain J. C. Fremont.

August 3.—There was a white frost last night; the morning is clear and cool. We were early on the road, having breakfasted before sunrise, and in a few miles travel entered the pass of the Medicine *Butte*, through which led a broad trail, which had been recently travelled by a very large party. Immediately in the pass, the road was broken by ravines, and we were obliged to clear a way through groves of aspens, which generally made their appearance when we reached elevated regions. According to the barometer, this was 8,300 feet; and while we were detained in opening a road, I obtained a meridional observation of the sun, which gave 41 deg. 35 min. 48 sec. for the latitude of the pass. The Medicine *Butte* is isolated by a small tributary of the North fork of the Platte, but the mountains approach each other very nearly; the stream running at their feet. On the south they are smooth, with occasional streaks of pine; but the butte itself is ragged, with escarpments of red fieldspathic granite, and dark with pines; the snow reaching from the summit to within a few hundred feet of the trail. The granite here was more compact and durable than that in the formation which we had passed through a few days before to the eastward of Laramie. Continuing our way over a plain on the west side of the pass, where the road was terribly rough with artemisia, we made our evening encampment on the creek, where it took a northern direction, unfavourable to the course we were pursuing. Bands of buffalo were discovered as we came down upon the plain; and Carson brought into the camp a cow which had the fat on the flank two inches thick. Even in this country of rich pasturage and abundant game, it is rare that the hunter chances upon a finer animal. Our voyage had already been long, but this was the first good buffalo meat we had obtained. We travelled to-day 26 miles.

August 4.—The morning was clear and calm: and, leaving the creek, we travelled towards the North fork of the Platte, over a plain which was rendered rough and broken by ravines. With the exception of some thin grasses, the sandy soil here was occupied almost exclusively by artemisia, with its usual turpentine odour. We had expected to meet with some difficulty in crossing the river, but happened to strike it where there was a very excellent ford, and halted to noon on the left bank, 200 miles from St. Vrain's fort. The hunters brought in pack animals loaded with fine meat. According to our imperfect knowledge of the country, there should have been a small affluent to this stream a few miles higher up; and in the afternoon we continued our way among the river hills, in the expectation of encamping upon it in the evening. The ground proved to be so exceeding difficult, broken up into hills, terminating in escarpments and broad ravines, 500 or 600 feet deep, with sides so precipitous that we could scarcely find a place to descend, that, towards sunset, I turned directly in towards the river, and, after nightfall, entered a sort of ravine. We were obliged to feel our way, and clear a road in the dark-

ness; the surface being much broken, and the progress of the carriages being greatly obstructed by the artemisia, which had a luxuriant growth of four to six feet in height. We had scrambled along this gully for several hours, during which we had knocked off the carriage lamps, broken a thermometer and several small articles, when, fearing to lose something of more importance, I halted for the night at ten o'clock. Our animals were turned down towards the river, that they might pick up what little grass they could find; and after a little search, some water was found in a small ravine, and improved by digging. We lighted up the ravine with fires of artemisia, and about midnight sat down to a supper which we were hungry enough to find delightful—although the buffalo meat was crusted with sand, and the coffee was bitter with the wormwood taste of the artemisia leaves.

A successful days hunt had kept our hunters occupied until late, and they slept out, but rejoined us at daybreak, when, finding ourselves only about a mile from the river, we followed the ravine down, and camped in a cotton-wood grove on a beautiful grassy bottom, where our animals indemnified themselves for the scanty fare of the past night. It was quite a pretty and pleasant place; a narrow strip of prairie about 500 yards long terminated at the ravine where we entered by high precipitous hills closing in upon the river, and at the upper end by a ridge of low rolling hills.

In the precipitous bluffs were displayed a succession of strata containing fossil vegetable remains, and several beds of coal. In some of the beds the coal did not appear to be perfectly mineralized; and in some of the seams, it was compact and remarkably lustrous. In these latter places there were also thin layers of a very fine white salt, in powder. As we had a large supply of meat in the camp, which it was necessary to dry, and the surrounding country appeared to be well stocked with buffalo, which it was probable, after a day or two, we would not see again until our return to the Mississippi waters, I determined to make here a provision of dried meat, which would be necessary for our subsistence in the region we were about entering, which was said to be nearly destitute of game. Scaffolds were accordingly soon erected, fires made, and the meat cut into thin slices to be dried; and all were busily occupied, when the camp was thrown into a sudden tumult, by a charge from about 70 mounted Indians, over the low hills at the upper end of the little bottom. Fortunately the guard, who was between them and our animals, had caught a glimpse of an Indian's head, as he raised himself in his stirrups to look over the hill, a moment before he made the charge; and succeeded in turning the band into the camp, as the Indians charged into the bottom with the usual yell. Before they reached us, the grove on the verge of the little bottom was occupied by our people, and the Indians brought to a sudden halt, which they made in time to save themselves from a howitzer shot, which would undoubtedly have been very effective in such a compact body; and further proceedings were interrupted by their signs for peace. They proved to be a war party of Arapaho and Cheyenne Indians, and informed us that they had charged upon the camp under the belief that we were hostile Indians, and had discovered their mistake only at the moment of the attack—an excuse which policy required us to receive as true, though under the full conviction that the display of our little howitzer, and our favourable position in the grove, certainly saved our horses, and probably ourselves, from their marauding intentions. They had been on a war party, and had been defeated, and were consequently in the state of mind which aggravates their innate thirst for plunder and blood. Their excuse, however was taken in good part, and the usual evidences of friendship interchanged. The pipe went round, provisions were spread, and the tobacco and goods furnished the customary presents, which they look for even from traders, and much more from government authorities.

They were returning from an expedition against the Shoshonee Indians, one of whose villages they had surprised, at Bridger's fort, on Ham's fork of Green river, (in the absence of the men, who were engaged in an antelope surround,) and succeeded in carrying off their horses and taking several scalps. News of the attack reached the Snakes immediately, who pursued and overtook them, and recovered their horses; and, in the running fight which ensued, the Arapahoes had lost several men killed, and a number wounded, who were coming on more slowly with a party in the rear. Nearly all the horses they had brought off were the property

of the whites at the fort. After remaining until nearly sunset, they took their departure; and the excitement which their arrival had afforded subsided into our usual quiet, a little enlivened by the vigilance rendered necessary by the neighbourhood of our uncertain visiters. At noon the thermometer was at 75 degrees, at sunset 70 degrees, and the evening clear. Elevation above the sea, 6,820 feet; latitude 41 deg. 36 min. 00 sec.; longitude 107 deg. 22 min. 27 sec.

August 6.—At sunrise the thermometer was 46 degrees, the morning being clear and calm. We travelled to-day over an extremely rugged country, barren and uninteresting—nothing to be seen but artemisia bushes; and in the evening found a grassy spot among the hills, kept green by several springs, where we encamped late. Within a few hundred yards was a very pretty little stream of clear cool water, whose green banks looked refreshing among the dry rocky hills. The hunters brought in a fat mountain sheep (*ovis montana*).

Our road the next day was through a continued and dense field of *artemisia*, which now entirely covered the country in such a luxuriant growth that it was difficult and laborious for a man on foot to force his way through, and nearly impracticable for our light carriages. The region through which we were travelling was a high plateau, constituting the dividing ridge between the waters of the Atlantic and Pacific oceans, and extending to a considerable distance southward, from the neighbourhood of the Table rock, at the southern side of the South Pass. Though broken up into rugged and rocky hills of a dry and barren nature, it has nothing of a mountanious character; the small streams which occasionally occur belonging neither to the Platte nor the Colorado, but losing themselves either in the sand or in small lakes. From an eminence, in the afternoon, a mountanious range became visible in the north, in which were recognized some rocky peaks belonging to the range of the Sweet Water valley; and determining to abandon any further attempt to struggle through this almost impracticable country, we turned our course directly north, towards a pass in the valley of the Sweet Water river. A shaft of the gun carriage was broken during the afternoon, causing a considerable delay; and it was late in an unpleasant evening before we succeeded in finding a very poor encampment, where there was a little water in a deep trench of a creek, and some scanty grass among the shrubs. All the game here consisted in a few straggling buffalo bulls, and during the day there had been but very little grass, except in some green spots where it had collected around springs or shallow lakes. Within fifty miles of the Sweet Water, the country changed into a vast saline plain, in many places extremely level, occasionally resembling the flat sandy beds of shallow lakes. Here the vegetation consisted of a shrubby growth, among which were several varieties of *chenopodiaceous* plants; but the characteristic shrub was *Fremontia vermicularis*, with smaller saline shrubs growing with singular luxuriance, and in many places holding exclusive possession of the ground.

On the evening of the 8th we encamped on one of those fresh-water lakes, which the traveller considers himself fortunate to find; and the next day, in latitude by observation 42 deg. 26 min. 06 sec. halted to noon immediately at the foot of the southern side of the range which walls in the Sweet Water valley, on the head of a small tributary to that river.

Continuing in the afternoon our course down the stream, which here cuts directly through the ridge, forming a very practicable pass, we entered the valley, and after a march of about nine miles, encamped on our familiar river, endeared to us by the acquaintance of the previous expedition, the night having already closed in with a cold rain-storm. Our camp was about 20 miles above the Devil's gate, which we had been able to see in coming down the plain; and in the course of the night, the clouds broke away around Jupiter for a short time, during which we obtained an immersion of the first satellite, the result of which agreed very nearly with the chronometer, giving for the mean longitude 107 deg. 50 min. 07 sec.; elevation above the sea 6,040 feet; and distance from St. Vrain's fort, by the road we had just travelled, 315 miles.

Here passes the road to Oregon; and the broad smooth highway, where the numerous heavy waggons of the emigrants had entirely beaten and crushed the artemisia, was a happy exchange to our poor animals for the sharp rocks and tough shrubs among which they had been toiling so long, and we moved up the valley

rapidly and pleasantly. With very little deviation from our route of the preceding year, we continued up the valley, and on the evening of the 12th encamped on the Sweet Water, at a point where the road turns off to cross to the plains of Green river. The increased coolness of the weather indicated that we had attained a great elevation, which the barometer here placed at 7,220 feet; and during the night water froze in the lodge.

The morning of the 13th was clear and cold, there being a white frost; and the thermometer, a little before sunrise, standing at 26·5 degrees. Leaving this encampment, (our last on the waters which flow towards the rising sun,) we took our way along the upland, towards the dividing ridge which separates the Atlantic from the Pacific waters, and crossed it by a road some miles further south than the one we had followed on our return in 1842. We crossed very near the table mountain, at the southern extremity of the South Pass, which is nearly 20 miles in width, and already traversed by several different roads. Selecting as well as I could in the scarcely distinguishable ascent, what might be considered the dividing ridge in this remarkable depression in the mountain, I took a barometrical observation, which gave 7,490 feet for the elevation above the Gulf of Mexico. You will remember that, in my report of 1842, I estimated the elevation of this pass at about 7,000 feet; a correct observation with a good barometer enables me now to give it with more precision. Its importance, as the great gate through which commerce and travelling may hereafter pass between the valley of the Mississippi and the north Pacific, justifies a precise notice of its locality and distance from leading points, in addition to this statement of its elevation. As stated in the report of 1842, its latitude at the point where we crossed is 42 deg. 24 min. 32 sec.; its longitude 109 deg. 26 min. 00 sec.; its distance from the mouth of the Kansas, by the common travelling route, 962 miles; from the mouth of the Great Platte, along the valley of that river, according to our survey of 1842, 882 miles; and its distance from St. Louis about 400 miles more by the Kansas, and about 700 by the Great Platte route; these additions being steam-boat conveyance in both instances. From this pass to the mouth of the Oregon is about 1,400 miles by the common travelling route; so that, under a general point of view, it may be assumed to be about half way between the Mississippi and the Pacific Ocean, on the common travelling route. Following a hollow of slight and easy descent, in which was very soon formed a little tributary to the Gulf of California, (for the waters which flow west from the South Pass go to this gulf,) we made our usual halt four miles from the pass, in latitude by observation 42 deg. 19 min. 53 sec. Entering here the valley of Green river—the great Colorado of the West—and inclining very much to the southward along the streams which form the Sandy river, the road led for several days over dry and level uninteresting plains, to which a low, scrubby growth of artemisia gave a uniform dull grayish colour; and on the evening of the 15th we encamped in the Mexican territory, on the left bank of Green river, 69 miles from the South Pass, in longitude 110 deg. 05 min. 05 sec., and latitude 41 deg. 53 min. 54 sec., distant 1,031 miles from the mouth of the Kansas. This is the emigrant road to Oregon, which bears much to the southward, to avoid the mountains about the western heads of Green river—the Rio Verde of the Spaniards.

(Continued in our next.)

Thomas Aquinas entered the chamber of Pope Innocent IV. whilst large sums of money were being counted there. "You see," said the pontiff to him, "that the church has been blessed, and is no longer in the state in which she was when it was said, 'Silver and gold have I none.'" "It is true, holy father," said Aquinas; "but neither can she now say to the paralytic, 'Take up thy bed and walk.'"

CONSOLATION.

The Saint enjoys a privilege which is entirely unknown to any other, and which alone can be understood by those who have listened to, believed and obeyed the principles of the gospel. It is that of being able, under all circumstances however adverse or distressing, of recurring to the great truths to which he has become obedient, and which he knows are pure and lasting as their great Author, and that by a faithful adherence to the same he will be brought off more than conqueror, however difficult his course may be, or mighty the obstacles which he has to overcome.

Who that reads the history of the church of Christ since its organization, in the year 1830, but must be convinced of the truth of these remarks. How otherwise could we account for the great spirit of endurance that has been manifested on the part of the people of God. The loss of property and houses, time after time driven as fugitives before a relentless mob, numbers sacrificing their lives to the bullet, the bayonet, or the harrassing fatigue consequent upon the privations they were compelled to suffer; all these things have been their portion, and yet the faithful are the faithful still, though by a recantation of their principles, a sacrifice of the bright hopes in which they had indulged of becoming citizens in the kingdom of God, might have secured them from molestation, and they might have had the protection of the laws, and have gone along smoothly with the popular current of the day, gathering unto themselves the comforts and the good things of the world around them.

But they had not so learned Christ, they had received truth and knowledge of things beyond the vision of the people of the world; that knowledge gave them the power to endure, and while that knowledge with them increases day by day, so shall their moral fortitude be strengthened even to enable them to overcome all things. It is then on this principle alone that salvation is to be obtained, and though the faith of some may be weak, and the prospects of the difficulties that are before them may appear almost too great for them ever to surmount, yet by a faithful adherence to that to which they have already attained, they will find themselves nerved in the day of trial, not only to endure, but to rejoice even under circumstances that in the anticipation of them appeared completely overwhelming; and they will fully realize the faithfulness of the promises of God, "that as their day their strength shall be."

Indeed, any one professing to contemplate a salvation that shall terminate in celestial glory, and who does not take into consideration that it can be attained only by passing through great tribulation and overcoming, or being victors over every opposing power, is making a most egregious mistake, that the revelations of eternity will make abundantly known. This only is the path the Redeemer trod, and it was only by sufferings that he was made perfect, and most assuredly all who aspire after like perfection must endure a like ordeal, to fit them for the enjoyment of the power and glory of their Great Master.

Let then the minds of all in connexion with the church of Jesus Christ reflect upon these things, as certain and sure principles of truth, and the study thereof will have a beneficial effect upon all the honest in heart.

We who have become connected with the church in the British Islands, have looked hitherto upon our brethren in the West, as in the great field of action, contending with the powers of darkness, and manfully struggling against the wild fury of mobocrats, or the malice of apostates, prompted to every act of wickedness by by the great enemy of God. We have in this land the protection of the laws, and though the spirit of persecution has been often exhibited, it has been as it were an individual affair, and confined to separate localities; but not so with our brethren in the land of Joseph, it is as a community, as an entire people that they have been called upon to suffer, and are now wending their way in the wilderness to escape from the murderous oppressions of their adversaries. But though this has been the

condition of the church hitherto in relation to persecution, we may rest assured that it will not continue so. It appears more than probable, that while a great portion of the church have escaped from the aggressions of their enemies by fleeing into the wilderness, that the great enemy of all truth will turn in anger upon the remnant of the Saints that remain in different lands, and we feel assured that the faith of multitudes will be tested long before they may be enabled to gather with their brethren in the West.

Let then the Saints be prepared for these things, let them apply the principles of consolation which they possess themselves, never losing sight of the great exaltation and glory after which they aspire, but realize continually that to attain to that position in which all things shall become subject, it can be effected only by overcoming all things in progress.

We cannot close these few observations without recurring to the thought that the day of trial is speedily approaching the Saints in these lands and others, such as has hitherto not been experienced; but on the great consoling principle, "that all things shall work together for good," it will have the effect of throwing out many perhaps that might not endure in the day of trial, while it will fit and prepare the honest-hearted for the enjoyment of those holy and glorious privileges which await the gathering of tbe Saints of God. Many have hitherto entered the church, and have ran comparatively well for a season, and the Lord has overruled their proceedings and ultimate designs for the good of his people, and for the establishment of things necessary to enable his servants to lay the foundation of the kingdom of God. That foundation has been laid, the servants of the Lord have received their endowments, and the time is rapidly approaching, when the faithful only shall be gathered to partake of the blessings of the sons of God.

Thus we may take consolation from the prospect of the trial of our faith individually, but the various branches being pruned will be beneficial for the entire church. May the Spirit of the Lord be the guide of the honest in heart that they may endure to the end, and enjoy the rest that remaineth for the people of God. Amen.

EDITOR.

THE JOINT STOCK COMPANY.

From several communications received we find that there has been some little disappointment in consequence of persons who have made applications for shares not having yet received their allotments. This has not arisen from neglect, but from the multiplicity of business which we have had to attend since our conference. Also from a desire to economise as much as possible by sending a number of allotments that will serve for a district at one expense either by messenger or otherwise. We have now allotted nearly the whole of those applied for, or shall at least do so with the remainder, when the necessary measures required are secured.

The spirit of the company we rejoice to say is much extending, and though like everything else set on foot for the furtherance of the cause of God, we may expect to meet with the most determined opposition, yet we have faith to believe that the objects of the company will be fully realized, and every one connected therewith have cause to rejoice and be glad.

The great work at present that we have to attend to is, to get shares taken, to allot them as speedily as possible, and to procure the execution of the deed as speedily as we can; and in the mean time let the treasurers of the districts be punctual in making what returns they can, and the shareholders be as diligent as possible in paying in their instalments, as much, very much depends upon our being in possession of funds at the present.

We have a most advantageous offer of a ship, admirably fitted for our purposes, which is expected to arrive in the port of Liverpool in the month of November, and it will require in the mean time our utmost exertions to avail ourselves of the offer. Let the subscribers and shareholders of the company take courage, and rest assured that nothing shall prevent our utmost exertions being put in operation to promote the success of the company.

We have printed for the use of the shareholders, a considerable number of copies of the Deed of Settlement which we have on hand to dispose of as soon as we can, at about a groat each.

Most of the conferences will be soon visited officially, in order that subscribers may sign the Deed, that the principles of action of the company may be understood and its interests more efficiently promoted.

In the mean time we solicit the forbearance and long-suffering of our friends, pledging ourselves that no time shall be lost, but every exertion be made for the establishment of this great work, and the accomplishment of the objects to be effected by it.

THOMAS WARD, President.

LAND OF PROMISE.

I am desirous to act in such a manner as shall answer the end for which I was called to the priesthood, and if I can to any extent accomplish this by writing, and giving publicity through the medium of the STAR, I shall be pleased, and trust none will censure my frequent contributions, for they arise from a desire to benefit the reader, and are penned at the request of the editor.

The subject which I wish to place before you is the necessity of the removal of the Saints. Many in my travels have laid before me their complaints, and have not understood the reasons of this removal—they have censured it as being unwise and in contradiction to the revelations of God through Joseph. I shall not place before you all the objections I have heard, but the above are some. Permit me, then, before I proceed to answer them, to say, whenever I come in contact with such persons possessing those notions, I have not failed to silence them after a very brief explanation. I am aware of the objection taken from the Book of Doctrine and Covenants, and used as a weapon against the movements of the church, and I consider it almost superfluous to answer it, but I wish to put an extra power in the hands of the elders so as to be able to answer rightly.

Many have supposed that our location in the city of Nauvoo was to be a permanent one, so was the situation in Missouri—both were promised as an everlasting possession, yet the Saints were driven from their homes to Nauvoo for a season, there to raise up a temple for the Lord, in which he could reveal unto us the power of the priesthood, and qualify his servants for the work assigned them by God through Joseph Smith; and during our stay at Nauvoo we have reared a temple, obtained the blessings for which we built, and God be praised. But the question arises, why are you driven, your numbers were large and you could have stood your ground, and if you had been right, you never need have been driven? You are wrong: you might with equal propriety say that God had forsaken Abraham, whom he called from his country to a land of which he was ignorant; yet he complied and went forth, having received the promise he should have the land of Canaan for an everlasting possession; and if we follow him through his journey on that land, fancy him digging a well, his flocks quietly grazing, when presently he is made to move away by shepherds, and quit his place to obtain a habitation somewhere else; truly then was he made to move from one place to another, in possession of the express promise of Jehovah. It may be said his number was small,

and that he could not compete with his enemies, but why did not the Almighty exert his power to put Abraham in possession of the promised land; had he frowned upon him? the biblical scholar answers no; but men do not see as God sees, neither are their ways his ways, for Paul, in speaking of the promise made to Abraham, asserts the fact that he never owned one foot of it, but actually died seeing the promise afar off, yet he received a positive command to inherit the land of Canaan; but the difficulty ceases when we fully comprehend the extent of Isaiah's words—"my ways are not as your ways." But seeing the prophets often spoke in the prospective, we can at once understand the nature of this inheritance, and the saying of the same prophet, wherein he says, "unto us a child is born, the wonderful counsellor," evidently of Jesus Christ; yet he was not born to that people or generation, but many hundred years afterwards.

When the prophets spoke, they invariably spoke as though the things would transpire immediately, therefore it requires a discerning spirit to separate the past from the present, and that from the future. We must get the same spirit by which they wrote, before we can rightly divide the word of God, and give to every time and people their portion in season. It is similar to a man, who, by the aid of the telescope, brings the distant object near, nay, almost within his grasp; but remove the glass, and the object is distant still. So then with us, the promises of God are in some measure the same; he gave us the land about Nauvoo for a home, and commanded us to build a house to his name, and an obedience to this should give unto us the privilege of being baptized for our dead, without naming the time and place, but the doing of the thing he had commanded should warrant us our dead. We zealously laboured with all our might, mind, and strength to build this house, and one too that should be worthy of our name, that if we had to leave it behind, we should never be ashamed of it. We obtained from the hands of the twelve that knowledge and power to qualify us for our duties; they laboured night and day to have the temple so far finished as to do this, never omitting in the midst of the greatest troubles (when mobs raged without, hunting for them or lurking like the hungry wolf, with lips already smeared with blood from recent prey) to offer up their prayers for the prosperity of the church, and by their united efforts it has been kept together till the endowment was received. The place became too small for us to dwell in—the church required to be sifted—the celestial laws to be put in force, and the foundation of Zion laid according to that pattern. All, all cried for room and a purification of the church. But had we been desirous to shed blood, we could have done it, but we leave such matters with God, and we consider the kingdom of God primary. Houses and lands, what are they? we can build more. It was essential we should go and be in the wilderness, to be pleaded with, to be hidden till the indignation of God be overpast. Were we able to comply with the saying of the prophets, "to your tents, O Israel?" were we hid from the gaze of the world? No; then we must go somewhere. Could God bring destruction upon Jerusalem while the disciples where there? No; but he commanded them to flee to the mountains, take with them the Sun of Peace, leave the nation destitute of salt to save it, or peace to save from destruction. What was the result? let those ponder who do not see the removal of the Saints essential. Has not the blood of our best men been shed, and did not Joseph's remarkable funeral text say peace was gone? has not the blood of others been spilt as water, our sires numbered with the dead, or brutally flagellated, while their homes were consumed in their presence? Our aged mothers borne in the dead hour of night to their narrow house and denied the attendance of friends, our fair daughters and sons prematurely hurried there by repeated wrongs and persecutions and yet no need of a removal! O, how inconsistent! Had there been no revelation prior to that date authorizing our removal, I do believe God would have given one, and commanded us to hide ourselves till his indignation be overpast, that he might rise in his sore displeasure.

Again, the gospel must be presented to the house of Israel, but the Gentiles must have it first. America has had it and we now leave her, having done our duty. Elders without number have been in her midst, but she drives us now from her land, and we go and make a willing sacrifice for the sake of the gospel of Christ, braving the perils of the wilderness, build new homes, and wait God's time for retribution, well-knowing the justice of our cause, and that he will chasten every son

whom he receives. The child needs the rod sometimes, so we have felt the stripes, and many have realized good therefrom, whilst others have left. My brethren, we have not in this land had much to bear, and if you speak of your trials and difficulties here, just for a moment think of your brethren in the West, thrice plucked up by the roots—consider the twelve, men who labour for your good; and this I know, for my acquaintance with president B. Young, has indeliably fixed in my mind his noble character, his manly bearing, his close adherence to the spirit of God, assisted by his counsellors; yet some will dare to talk of the unrighteous movement of the church, the conduct of our head; let such know most assuredly they have neither lot nor part in the kingdom of God. I have received in the city of Nauvoo that instruction which I know will eventually save me, and redeem my dear relatives, whether in the temple at Nauvoo or some other place where God shall appoint, no matter where. The house of the Lord is so far accomplished, we can claim our privilege and rejoice in the same. I trust ever to feel that love for the men who have borne patiently the difficulties and trials to benefit the Saints and to uphold them. I purpose to sound their praise and never detract from them, for I know God would blast my intentions, and bring me to shame and contempt; by them I have been put in possession of eternal truths, and by a right use thereof I know I shall be a welcome guest in the presence of the sons of God, but an abuse thereof will render my condemnation complete. It is the same with us all, let no man rail against the head but uphold it. Gather up your gold and silver to beautify the place of the Saints, be active and not idle, waiting for the times and seasons of the Lord; let no man rob you of your crown, but know if you contend lawfully you will obtain. I have truth, diamond truth, and by it I hope to be sanctified. To all who feel the interest of the cause at heart, I pray God to bless them in their efforts. Be up and doing, the enemy is on the alert to break in and devour; keep a close watch over yourselves, that if a day of sifting should come in the land, you may stand the trial. Such a day will come, and who shall be able to stand. Shall I or shall you? never, unless we keep our own hearts free from the rancorous growth of obnoxious principles. Ponder over the catalogues of fallen degenerate men from our church, eminent in oratory and love; where are they now? Caterers for public favour in various ways, and others have the contempt of a discerning public and stand as a withering tree in the midst of Babel. But otherwise, if you stand fast you shall be crowned in the presence of God, and know that your trials have enhanced you in the favour of God, angels, and the ransomed throng, and be in the midst of eternal felicity.

D. C. KIMBALL.

Latter-day Saints' Millennial Star.

JULY 15, 1846.

WE read from time to time various contradictory reports in relation to the condition of the camp of the Saints in the wilderness, some testifying to the perfect harmony and union of the company, others stating that divisions and dissensions were taking place. With regard to the latter statement, we give it no credit whatever; the principles which could lead a whole people to sacrifice, in a great measure, all which they possessed, and go forth to seek a home in the wilderness, were principles of no common character, but of a potency which the world cannot comprehend; and we venture to assert that never were a people more united since the days of Enoch to the present hour.

We wait with much anxiety to hear from the quorum of the Twelve, and regret that the time and distance are so great, but in the meantime it will behove the

Saints in this land to bear the brethren in the west continually in mind—to uphold them by faith and prayer—and to use every exertion that lies in their power that they may be enabled, sooner or later, to assist them. Never was there a period when the church was in a more interesting position than at the present time. The Saints have gone forth where they will receive mighty additions of power, and the great enemy is perfectly conscious of this, and will use all his energy to injure them and oppose their progress; and, as we have hinted before, his powers will be brought to bear with manifold strength upon all Saints, and especially in the degree in which they labour to assist their brethren. Let no one be discouraged in this matter, but remember that it is the destiny of those whom the Lord loves to be chastened; and though the trial may be hard to bear, yet, inasmuch as we endure, we shall go forward with accumulated strength in the path that leads to life and salvation.

We have thought sometimes that the removal of the Saints from Nauvoo to a region so distant, and of which comparatively but little is known, might have an effect of lulling in some measure the spirit of gathering. While in Nauvoo, there appeared the prospect of a home amid the community of the Saints, associated with a thriving and rapidly increasing people, while at the present they who gather will have to provide a home for themselves, their cities have to be raised, and in the meantime the necessary privations and toils must be borne before these enjoyments can be had. But while we make these remarks we most earnestly exhort the Saints to cherish as their great, peculiar, and distinguishing doctrine, the "gathering." Upon this great principle all things depend, which we hope to realize and enjoy in connexion with this last dispensation. We have been privileged with hearing and receiving the first principles of the gospel in this land, and have enjoyed many blessings in connexion with it, but it is only by gathering from amongst the Gentiles into the body of the church, that we can receive those ordinances, and learn those principles, and practise those duties by which we shall not merely be saved ourselves, but become saviours on Mount Zion unto others. Let then the Saints never lose sight of the doctrine of the gathering, for without it, and the influence which it effects upon all our proceedings, our other principles are as it were null and void, and it becomes quite an anomaly for a Saint not to be imbued with the spirit of the gathering. Let the elders encourage and enforce the necessity of the principle upon the Saints, so that one and all may live in certain hope of effecting the same whenever the Lord shall open their way.

In our early connexion with the church we can recal to mind what comparatively trifling things tried our faith, or, at least, caused us much anxiety of mind, subjects which as we have increased in a knowledge of principles we can now smile at; yet we have found also in our experience that as our knowledge increased so also did our temptations; and we have thought the late events which have transpired in reference to the Saints in the West, might have been to many a great trial of their faith. Certainly it is no small matter for a people to gather from distant places over land and sea, or for others to have been driven from their houses and lands, sacrificing their all as it were, and then uniting under the most trying circumstances of poverty and sickness, to build for themselves and their families a home; and then amid the continued difficulties, arising from the persecutions of apostates and others, to continue their industry, until a beautiful city arose around them, adorned by public mansions and halls; and to crown their labours, to behold the temple of the Lord rising under their hands, until the top stone was brought forth with hosannas unto the Most High. We repeat that after having endured such things, and accomplished so much, it is no small matter to sacrifice these

things and go forth into the wilderness to find a new home, if possible, away from the oppressions of the wicked. Many, we are aware, have thought it strange that these things should be so, especially when the temple, that mighty work of labour, was just completed, and with which such glorious hopes were associated, that it should so soon be abandoned. But, beloved Saints, let it be universally understood, that the purpose for which the temple was erected has been accomplished—the church has therein received privileges and powers she otherwise could not have had, and now there is no power of earth and hell combined that can stay the onward progress of the kingdom of God. Even here then, under circumstances unparalleled, and though called upon to make sacrifice of the labour of years, can the Saints take consolation, and fully see the purposes of God have been accomplished, and the designs of the enemy have been completely frustrated.

TO THE SAINTS IN THE ISLE OF MAN.

Dear brothers and sisters,—I greatly rejoice that our brother Mr. Joseph Cain is going to England, and will have the pleasure of visiting you; and as he is respected and esteemed here, and thought worthy of confidence and trust, you will be much edified by his testimony; but beware of other spirits who may even come from this place, and whom it would not be prudent to name, "By their fruits ye shall know them;" they will not bear a straightforward testimony to the work of the Lord. Believe them not. If my testimony and brother Cain's goes hand in hand, you then have two witnesses, and I will only simply state what I have seen and heard, and my own conclusions thereon, believing I have a right to think and judge for myself. I am no enthusiastic girl in her teens, but have seen a good deal of the world, and am accustomed to be extremely cautious, and weigh well all circumstances and things ere I jump to a conclusion. A statement of simple facts will enable you to judge for yourselves; truth needs no ornament. I shall endeavour to use the most plain and simple language, for the express purpose that I may be understood by every one. From a child I had studied the scriptures, and in secret poured out my heart to the Lord. Mr. Taylor and others providentially came to our house on the North Quay, and boarded with us. In spite of my Jewish unbelieving heart, I could not deny baptism and at the same time believe the new testament; however, I was so resolved not to be deluded, that I thought I would just get baptized, and only go so far as I could see was right. Slow and cautious ever, I received the truth; many ran before me, while I crept slowly along. I soon felt, in common with many of my brethren, a spirit of gathering pervading my bosom, and a strong desire to be enabled to visit Nauvoo, to see and judge for myself; at the same time there seemed to be no possible chance for me ever to go; however, by faith I believed I should go, though so very unlikely, and frequently testified the same in the meetings. To be short, the Lord opened my way, I knew beforehand by prophesy that it would be so. I sailed in the ship Palmyra, and left a kind father and friends. When the farewell hymn was sung on ship-board, I felt what it was to leave all for the truth; I had before gone through much persecution as many of you know. Unkindness in all its forms I could cheerfully bear, but to leave a kind and aged parent was almost more than I could endure. Well did St. John say, "These are they who have come through great tribulation," &c. We had soon something else to think of than farewells, friends, or any thing else, for the winds arose, and our fears with them; wave dashed on wave, and storm on storm, every hour increasing; all unsecured boxes, tins, bottles, pans, &c., danced in wild confusion, cracking, clashing, jumbling, rolling, while the vessel pitched, and tossed, and bounced till people flew out of their berths on the floor, while others held on with difficulty; thus we continued for eight days—no fires made—nothing cooked—biscuits and cold water; the waves dashed down the hold into the interior of the vessel, hatchway then closed, all in utter darkness and terror, not knowing whether the vessel was sinking or not; none could tell—all prayed—an awful silence prevailed—sharks and sins presenting themselves, and doubts and fears; one awful hour after another passing, we found we were not yet drowned;

some took courage and lit the lamps; we met in prayer, we pleaded the promises of our God—faith prevailed; the winds abated, the sky cleared, the fires were again lit, then the luxury of a cup of tea and a little gruel. Oh! how ungrateful are we for our mercies, because they are so common. We soon sailed joyfully and pleasantly along, rescued a sinking vessel with nine human beings from a watery grave; they had been seventeen days up to their waists in water, sleeping by turns, held up by the others. Oh! we wept for joy to be the means of saving them, remembering our own perilous condition. We arrived at New Orleans. The sight of land caused every face to smile, though on a foreign shore. Refreshed, we started up the noble Mississippi; the beauty of the scenery would take me too much time to describe; orange trees, houses, plantations, villages, pass in quick succession. We arrive at St. Louis — the great emporium of the west, all bustle, animation, and full of interest; leave St. Louis for Nauvoo. Our hearts now began to feel lively and warm with emotions, as the Captain from time to time proclaims our near approach to Nauvoo. It was a beautiful moonlight night, our vessel glided silently and gracefully over the moon-lit waters. Spontaneously we sung a hymn, and never before or since has music seemed so sweet—it was from the heart; we had surmounted every difficulty, had braved every danger, and now were nearing our desired port. The bell rang—the vessel stayed—we were at Nauvoo. Soon friends welcomed friends. We seemed alone. I thought I knew no one there, when we heard a voice, "Is any here from the Isle of Man," we gladly responded "yes," when our two kind brothers, Mr. Joseph Cain and Mr. James Cowley gave us a right Mormon welcome. It is impossible to describe our sensations, when seven thousand miles from our natural home, on being received with such brotherly kindness and attention. It was midnight, but a warm comfortable meal was provided, a conveyance got for us and our goods, a house warm and comfortable found for us—and our joy seemed full. Brothers Cain and Cowley we shall never forget; they would receive no remuneration for their trouble and unwearied attention; they proved themselves true brethren, and we shall ever feel grateful. The next morning Mr. and Mrs. Taylor called upon us, and evinced the same kindness and hospitality; we found one spirit in all—the spirit of union and love. From that time to this we have ever found them the same. Nauvoo greatly exceeded our expectations—likewise the temple. Soon after we came it was the conference, and to witness such an immense multitude of happy faces was in itself a treat; thousands upon thousands thronged to the stand (a place erected for the twelve before the temple was completed), and what did we hear at the stand? Some set formal discourse, rightly divided, graced with flowery eloquence? No! But men spoke as they were moved by the spirit. The word, though clothed in nature's simplest language, was as fire—it came from the heart, and went to the heart—conviction followed the words of truth. Mormonism here is no long-faced religion. At the stand you see an illumination of countenances, the apostles affect no pompous style of delivery, they speak naturally the sublime truths they utter; there is no mystery about what they say, neither is that word engraved on any countenance, all is light and intelligence, every word goes home as an arrow sent by a skilful archer to the right place—information, temporal and spiritual—for here we are taught to intimately mix our religion with everything we do, that whether we eat or drink (as the apostle says) we may do all to the glory of God. We do not keep a little hid up in a corner to be brought out only upon high days and holidays, Sabbath days, &c., but it is religion all the day long, in every transaction we fear the Lord, by faith we see our ministering angel ever about us, viewing our daily and hourly conduct, and so respect ourselves that we would not do a mean action, public or private. The priesthood is restored in power. I have heard prophecies delivered openly, publicly, and fearlessly on the stand, and (in months after) seen them fulfilled. But this is nothing in comparison to my mind in evidence to the truth of the work, compared to a greater evidence which none can well imagine unless they witness the same, that is the remarkable literal illustration of the word, "By this shall all men know that ye are my disciples, if ye have love one to another." God is love, and here you see that principle clearly made manifest. To witness the perfect obedience, union and love of this people, has been to me most delightful—the most convincing proof that the spirit of God is among us. As the trees of the forest are moved by a mighty wind, so the spirit of the Lord rushes through every heart, and all feel of one heart, of one mind; brother would die for brother. Satan seems bound, and you would almost think, and think correctly, that amongst the Saints the millennium had begun, and verily, I believe it would seem so, but for our enemies—these pious persecuting christians. Our apostles are all of them fine looking, talented, bold, and daring spirits—spirits chosen before the world was, for this great work; they rule in the hearts of the people; their word is law; let them but give a command and it is done. Never, since the days when all came and sold their possessions and laid them at the apostles feet, has been manifest such willingness to obey. The apostles hold their lives in daily sacrifice for the good of this people, and the infant kingdom of Christ; the people

catch the same spirit, and would die for the apostles, and the same cause. We know that history furnishes us with many solitary magnanimous instances, where a man would in some extraordinary case, sacrifice his life for his fellow man; but to see thousands upon thousands animated with this heroic spirit, is a delightful spectacle. Not all the powers of earth and hell combined can break this chain of love and union that cements the Saints. Devils and pious persecuting christians may hate, being of one and the same spirit, but the Saints of Latter-days triumph by love. This is a power above them, they cannot cope with it; they may, in accordance with the spirit that dwells in them, murder, burn houses, drive into exile, but no further. Can they chain the heart or bind the pure free spirit? No! With love and union we go to the wild regions of the Far West, and soon the wilderness shall rejoice and blossom as the rose. Polished society shall grace the desert. The cities and temples of the Saints shall arise; the stone cut out of the mountain without hands has begun to roll on, and soon with fearful rapidity will the wicked be confounded. We can all discern the signs of the times, "nations in perplexity;" the fig tree has put on her leaves, summer is nigh. I rejoice exceedingly that ever I came here, and received an endowment in the temple of the Lord. I am well satisfied I have followed no cunningly devised fable. I can rejoice in the Lord all the day long, and smile at the taunts of the ignorant, crying delusion! delusion!! I bow not to educational prejudice, sectarian bigotry, or popular opinion. I dare not barter my eternal peace for man's opinion, nor set of men; I dare to think and judge for myself. Facts are stubborn things; they cannot be beat down nor be annihiliated by clamour. Truth cannot be destroyed by persecution. I daily see living witnesses, even from my own country and other countries, who testify that Joseph Smith was a prophet of the Lord; testimony upon testimony proves it, anecdote upon anecdote, in social common conversation, with first one friend and then another. Joseph was so loved by the people that any man in or out of the city would have died for him, and the description of Nauvoo at the time of his death, by living witnesses, can hardly be written, but you may form some imperfect idea by what many of you felt at so great a distance. Not very long before he went to Carthage he addressed the legion, when he solemnly asked them if they would die for him? One universal thrilling shout of "we will," rent the air. Then, says he, "I will die for you." His murderers yet go free; the land is polluted with their deeds; his spirit unites with the souls beneath the altar who are crying, "Lord how long," &c. Surely, as there is a God in heaven I believe the Lord will come out of his hiding place and vex this nation. At present we are patient in tribulation, and rejoicing in hope; we fear no exile. Does an infant feel from home at the breast of its mother, on land or on sea? so the Saints with the church. We are at home, no matter our location. Welcome ye wilds where freedom reigns, far from all tyranny and oppression. Let us be governed by the God of heaven alone; his laws indelibly written and engraved by his spirit on our hearts, need no prisons to enforce them; we have no fear—fear be to our enemies. The Mormons live above fear; death itself daunts not our warriors, and the tender and delicate female, who would weep at the fall of a bird, would in the cause of freedom and of God, shoot with nerve and dexterity to defend themselves. Our God will fight for us, we are not afraid. He that led the Israelites will again lead his people, with signs and with wonders, and an outstreched arm in the sight of all nations. Then be not slack to come up to the help of the Lord. Lo the standard will soon be reared. Why tarry ye? Surely "one does not go to his merchandize," &c. No, my dear brethren, I hope better things, though I thus speak. All whose hearts are set on Zion will have their way opened, when their work is done in that part of the vineyard they are now labouring, and the last shall be first. Mr. Joseph Cain will be enabled to give you many interesting particulars, both serious and comic. It would be well if the Mormons had nought but comic scenes to relate; but alas, the most fearful tragedies have been enacted, too fearful to relate without a shudder. Brother Cain will be enabled to relate every minute circumstance respecting that awful Carthage scene, where not only Joseph and Hyram were murdered, but brother Taylor was made a living martyr to the truth, by receiving four balls, &c., but is now along with his brethren, defeating the councils of the wicked. Fearing to tire you all, I must draw to a conclusion, but would just remark, should any wrong spirit, no matter where from, from foreign climes or in your midst, even your own countrymen, try to seduce you from your steadfastness, heed them not; they will slander and villify the Saints in every possible way; they have that same spirit that accused our Saviour of gluttony and drunkenness—so will these; there is nothing too gross or too bad for them to say. I heard the most abominable things of this church while coming up the river, and even after I had got to Nauvoo, but I waited patiently to see and know for myself, so I would advise no one to give heed to tales and lies, but boldly and fearlessly come and see for themselves. What interest have I in writing so much, and bearing my testimony were it not for the truth. I may never see you again in the flesh, and if I do, would it benefit me to lead you into error? Certainly not. You may say, what interest or plea-

sure has any one to bring us lies? because their own works are evil; fearing their own evil deeds should come to light, they traduce others; the righteous have no such fear, they have nothing to hide, nothing to gloss over; their path is as the shining light that shineth brighter and brighter unto the perfect day; you may know them by their countenances, they feel all light and life, and love and joy. I shall be proud and glad to hear from any of you, and will write to brother Joseph Cain if any important event transpires, likewise will take the first opportunity to write from our new location, with every interesting particular. May my Heavenly Father bless you with wisdom and the spirit of discernment, and all other blessings.

Your affectionate sister in the gospel,

ANN PITCHFORTH.

P.S.—Samuel writes in love to you all, he has a very good wife, and we are all very comfortable and live together. The climate has agreed with us all very well, but the climate where we are going is much better.

ERRORS OF THE MISSIONARY SYSTEM.

We have extracted the following article from the *Liverpool Mercury* of Friday last, being firmly persuaded of the truth and justice of the author's remarks, who appears to be well versed in the subject on which he writes. We present it to our readers for a careful perusal.—ED.

To the Editors of the Liverpool Mercury.

Gentlemen,—I find it stated in your paper of the 6th of March, that the income of the Wesleyan Missionary Society, for the year 1845, amounted to no less a sum than £112,823. This, to say the least, speaks very highly in favour of the liberality of the Methodists, and plainly intimates that they feel deeply interested in the spread of that form of Christianity which they have espoused. There are other societies, however, established for the same purpose, and these societies, when appealing to the sympathies and the pockets of the people, appear equally zealous for the spread of their own views of Gospel truth, and, therefore, spare no pains to secure the needful for that end. In proof of this, we find that the income of the Church Missionary Society, and also that of the London Missionary Society, are each nearly equal in amount to that of the Wesleyans; while a number of other societies, such as the Baptists, &c., are following in their wake, some at a less and others at a greater distance, the precise amount of whose income is not easily ascertained. But, in the absence of the necessary figures, we may assume that half a million of money is annually drawn from this country alone for missionary purposes. And where is the man, with a spark of humanity in his soul, who is disposed to find fault with this? If an individual only fancy that he possesses an infallible remedy for any of the numerous ills which afflict the human family, he is bound, by every tie that unites him to his species, to make it known, and, if possible, to circulate it in every place where a human being is to be found. But the members of these societies firmly believe that they possess a specific, well calculated to heal the disorders of the entire moral system, and are, therefore, under the greatest and most sacred obligation to make it known from "pole to pole, and from the river to the ends of the earth." But the expenditure of half a million annually imposes very considerable responsibility upon those who are engaged in the distribution of that sum. The first question, therefore, which is likely to suggest itself to a reflecting mind will have relation to the impression made upon the world by such an amount of expenditure. Such a mind will naturally inquire, whether the effects produced are in proportion to the means employed; and it is painful to state, that many of those who have turned their attention to this subject are far from being satisfied that this is the case. And who can be surprised at this dissatisfaction, unless we shut our eyes to that which is as notorious as the sun at noon-day, namely, that the world is as far from being brought under subjection to the authority of Jesus Christ as it was a century back, and that there are more heathens in existence at the present moment than ever were numbered since the globe was peopled with human beings. These are facts